

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.*

No. 12, Vol. XXIII.

Saturday, March 23, 1861.

Price One Penny.

THE GATHERING A MEANS OF SALVATION FROM APOSTACY.

BY ELDER W. G. MILLS.

Man is a social being. He is so organized by his Creator that it seems necessary for him to associate with his fellows to develop the powers of his mind, advance in the progress of the race, renew his exhausted feelings, and check any errors that may occur by his limited knowledge in carrying out his designs, and those of the master-minds that guide the current of society. In government, science, art, and religion alike, mind must associate with mind as a great corrective and purifier. For this reason, the Saints meet together, Sabbath after Sabbath, in the places appointed, to get their spiritual strength renewed, to be instructed in the things necessary for their growth in knowledge, and to disabuse their minds of any false impressions they may have received during their intercourse with error, and connections with designing people actuated by impure and wicked motives. Not only are they benefited spiritually, but they are likewise bodily invigorated, inasmuch as the mind more or less acts upon the system, and shows itself by the smiling cheerful face, or the downcast countenance. Not only do the Saints feel blessed in communion, but the sectarian world enjoy themselves much in their meetings; and to make them more interesting, they make their places of worship attractive, and engage the most talented and energetic men to please or

instruct them. Indeed, the ancient records testify of this means as necessary; and they exhort the Saints to assemble themselves together often. We feel that a gathering of this kind is highly beneficial to us all, and that the variety of gifts and the instructions imparted keep our feet in the path of truth, and remove error and prejudice from our minds. If any false doctrines or principles are advanced or entertained by our brethren, then they may be exposed and subdued, and the channel of communication be kept pure. Outrageous views and improper practices borrowed from unholy systems around can be dispelled and corrected, and we can thus preserve ourselves from running into extremes and apostacy.

This great principle of gathering, counselling, and united investigation will be one great means of preserving the Church pure and intact, and enable God and his Prophets to fulfil his designs in the perpetuity of the kingdom, and making it successful in breaking down all other kingdoms,—in short, to make it last for ever. Were it not for this principle, the Church of the latter days would be as short-lived as that in former times.

We have often felt astonished and surprised that the Church established by Jesus himself and his actual associates,

the Apostles, should have so soon fallen away from the truth. Notwithstanding the powers which the Apostles and Elders enjoyed, the blessings poured upon the Saints, and the revelations so copiously given the Church, yet, as the originators and advocates of the Church predicted and expected, it became corrupt and powerless, and partially amalgamated with other systems, and allowed forms not sanctioned by God to be associated with Christianity. It is true that God placed in the Church "Apostles, Prophets, Evangelists, Pastors, and Teachers, inspired by himself, for the perfecting of the Saints, the work of the ministry, and the edifying of the body of Christ; that they henceforth be no more children tossed to-and-fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." In consequence, however, of no gathering-place being established—as the world was not prepared to grant one—and the Travelling Ministry not associating with the head authorities of the Church, but being thrown upon their own resources, they taught what seemed to them right and consistent, introduced many of their own peculiar views, and the dogmas of the schools of philosophy which they respected, and allowed speculative theories and revelations, or spiritual manifestations which appeared to them supernatural, and were not understood to be guides of the Church.

The Apostles were appointed or apportioned to various districts of country far apart from each other, and the fields of their labour barren and difficult to manage; and they resided in their several places until the enemies of the truth shed their blood. St. Peter was at Rome, and crucified there; James the Great, at Jerusalem, and beheaded; John at Ephesus, after being at Rome; James the Less at Jerusalem, and thrown from the temple; Philip at Phrygia, and hanged against a pillar; Matthew in Ethiopia, and was slain by the sword or otherwise; Bartholomew in India, and flayed alive; Andrew in Achaia, was nailed to a cross, and preached until he died; Thomas in Coromandel, East Indies, and put to death by a lance through his body; Jude in Armenia, and shot to death with arrows; Simon the Zealot in Persia, and crucified; Matthias in Colchis, stoned and beheaded; Paul at Rome and other places, which he

never visited but once, and beheaded in Rome; Luke in Greece, who was hanged on an olive tree; Mark in Egypt, and dragged through the streets; and thus with the whole of the early advocates of Christianity. The modes of communication from person to person and from place to place were tardy, uncertain, and dangerous. No penny postal arrangements were then and there in operation to carry the gushings of love and friendship, the items of business, or the reports of accidents, martyrdoms, or political movements; no steamboats or railroad carriages to transport the traveller to his place of destination; and no wires laid to convey with the lightning's velocity the burning thought, the ominous warning, or the mart's pulsations. Apostles and Evangelists might be murdered, and months or years might elapse before the solemn tidings could be known by many branches of the Church. With these difficulties they had to contend; and very seldom could the chief propagators of the Gospel meet in conference to know the condition of the Church, or the nature of the doctrines promulgated. They had the authority, it is true, to preach the Gospel and administer the ordinances, and were inspired more or less to declare the principles; but they were only men, born in ignorance, nursed in false tradition and prejudice, and had to unlearn error as well as others. They too frequently gave their own private views on important subjects, and introduced notions and dogmas under the influence of their old religious creeds. The sacred page gives many illustrations in support of this statement; and it is to be regretted that, despite the gift of the Spirit which accompanies the obedience of truth, there is a tendency with men to try and improve God's Gospel; and, unwilling to acknowledge their ignorance on unknown questions, they give their narrow speculative religion or theories as sound doctrine, and as well worthy the notice and belief of every mind. Men may be ordained to holy offices, but they are fallible creatures, subject to err, and cannot work alone; men may be inspired, but they are subject to their peculiar education and prejudices; and men may be instrumental in bringing many to the truth; yet, if not sufficiently humble, and if without a thorough knowledge of themselves, they may speculate deeply,

and ultimately draw many aside from the truth.

The great Apostle Paul is an eminent example of this position. He was convinced of Jesus' being the Christ in a miraculous manner, and was highly favoured by a direct communication to himself, convincing him of his awful position. He displayed unremitting zeal in spreading the Gospel of the Son of God, and established many churches. He met the prejudices of the age and the false learning of the civilized world, combatted the religious philosophy of Judaism and Paganism, and received revelation from heaven for many purposes; yet, after a fourteen years' ministry, with all his zeal and capabilities, he tells us he was not really positive that he had not taught error or withheld truth. In the 2nd chapter of Galatians he says—"Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run or had run in vain." Here we learn from himself that 1st, he *went up* to Jerusalem by *revelation*; 2nd, that he communicated the Gospel as he had preached it for fourteen years to them *of reputation*—in other words, to the *head authorities* of the Church; 3rd, that they were more competent than he to judge what was genuine and what was false; 4th, that he was *not certain* whether he had preached all truth or partly false doctrine—in other words, *should run, or had run* in vain; and 5th, that as a consequence of this he dreaded getting a rebuke; hence he told them *privately*. Now, we see the absolute necessity of a gathering together of the chief authorities of the Church to the place where *he* resides that receives the authority and the power, in the sweet and pathetic language of Jesus to Peter, to "feed my sheep, feed my lambs." By going up to the fountain head, we receive the waters pure and unadulterated; and they taste not there of the various bodies with which they come in contact in their journey afar off; they taste not of minerals, poisons, or decayed substances or vegetable matter. By the Elders returning to the courts of Zion, they have opportunities of learning truth and correcting mistakes. Do we not know that if there

was not a constant supply of Elders from Zion, and a return of those labouring here, the most extravagant notions would be entertained, absurd theories taught, and foolish and corrupt practices prevalent. Speculative theories would be advanced for our consideration, wonderful revelations announced, and damning doctrines promulgated to the credulous receivers; and those who dared to question their validity and truthfulness would be severed from the Church. It is not the ignorant or untaught Elder who would be guilty of such follies, but the wise, zealous, and favoured men of integrity, who, rejoicing in the truths revealed by the Prophet, would not be content, but would seek in their own way to learn God's will and purpose, and allow their reasoning, logic, and deductions to darken their minds. Men of taste may get so familiar with deformity and disorder that they may fail to deserv them as such. The timid girl may dread the very appearance of a negro at first sight; but after the first repulsive shock is over, and the negro becomes an every-day visitor, giving his bland smiles and showing his white teeth, and bestowing little attentions, she sees no deformity whatever, and no longer thinks the black skin hideous. So many good men love to speculate in religion, and thus see no error in error, but actually clothe it with the garb of truth. Too often have we seen such conduct manifested, and we thank God that the facilities of communication are so numerous and available, that men can go to-and-fro and be at head-quarters with the men of God there, in order to learn the ways of God aright. And we feel that God has wisely ordered the gathering as one grand means to carry out his own purposes, and fulfil the sayings of the old Prophets, that the kingdom will not be overcome again, and the Saints will inherit it for ever and for ever. Without such a principle, too, we feel confident that the truth of heaven could not progress over the whole world, and the churches could not be saved from delusions, errors, phantasies, and abominations so effectually by any other means known to us. Indeed, being God's way, it is the best, and will be effectual for every purpose for which it is designed. It is by means of the gathering alone that the influence and power of Apostles and Prophets can be brought upon the Saints

universally, that they may learn all truth, and be no longer as children tossed to-and-fro by every wind of doctrine, whether that wind be from the worldly-taught

parson or the better taught and more advanced Elder of this Church, who may deal too much in speculative religion.

OUR RELATIONSHIP TO GOD:

BY ELDER CHARLES W. PENROSE.

The beginning of religion in the soul of man is faith in a Supreme Being. All forms of worship and all creeds must of necessity spring from this principle. A religion based upon belief in a false god is erroneous, and those who embrace it waste their time. No matter how beautiful it may appear, or how powerful it may become,—no matter how many correct principles may become incorporated with it, as a system it must be incorrect, because it is built upon delusion. Its root is an error; therefore the sap of falsehood flows through its branches.

The true religion, then, will in its first effort direct the minds of men towards the true God. It will convey to them some information concerning him, that their faith may be properly exercised. Mankind, by their own researches and reflections, cannot obtain a correct understanding of the Deity. Many of their conclusions, being formed out of imagination, will certainly be fallacious. Information concerning the true God must therefore proceed from himself, and he must be the direct Author of the true religion. Hence any system of religion established by men who have no communication with God—let their intentions be ever so good, or their learning ever so extensive, must be erroneous. The efforts made by the founders and promulgators of the various forms of modern Christianity to explain what God is, only tend to bewilder and mystify the human mind: both teachers and pupils are alike enveloped in the dust which they raise themselves to the blinding of their own eyes. Truth is always compatible with common sense. But the orthodox definitions of Deity are utterly opposed to common sense; indeed, their advocates avowedly require us to go far beyond it; therefore their definitions are untrue, and the religions springing from them are a delusion and a snare.

"Mormonism" comes to us, amid the darkening clouds of falsehood and mysticism, as a pure beam of light from the Sun of Righteousness, revealing to our wondering eyes and exulting souls the Omnipotent God as our own Eternal Father. In its rays the sayings of Jesus and the declarations of the ancient seers sparkle as gems of truth, which before were hidden from our gaze, though presented before our eyes in an open casket.

"God made man in his own image" because men are his children. Every seed produces after its kind. When a man wishes to know what God is like, let him reflect upon the sayings of Paul, that "We are the offspring of God," and that he is the "Father of spirits," and his understanding is opened; let him ponder upon other like sayings of inspired men, and the truth enters; and as his expanding mind receives the repeated evidences of the glorious fact, his soul swells with the ennobling consciousness that he is literally a son of God; that therefore God in person is like unto himself, and that he may one day in *all* respects become like his Father.

Jesus told his disciples that his Father was their Father also, and that they were his brethren; and in their prayers he taught them to say, "Our Father who art in heaven." This has been viewed by men in a mystical, figurative, "spiritual" sense. "Mormonism" shows it to us as a literal fact, and explains away the difficulties that lie in the way of its comprehension.

God is the Father of the *spirits* of all men. Jesus Christ was the first-born and the "express image" of the Father; he was the "only begotten" according to the flesh: all mankind are therefore brothers and sisters; they dwelt together "in the beginning" with the Father "before the foundation of the world,"

but have descended to this lower world to obtain a tabernacle or body made from the earth, that they may be brought in contact with evil, and, by overcoming it, show themselves worthy of an exaltation in "the world to come." The spirit or soul, which is the real man and the offspring of God, operates and is operated upon through the medium of the body. Those who exhibit, in the school of trial, the most Godlike traits of character, will in a future state become rulers in the Father's kingdom—"kings and priests unto God," and be like him in all things.

Jesus, "because he loved righteousness and hated iniquity, was anointed with the oil of gladness above his fellows." When his body was raised to immortality, he went back with it into the presence of the Father; so, when the resurrection which he has brought about shall restore to us our bodies from the dust, if we have followed in his footsteps, we also shall enter the presence of our Father and be like him—that is, immortal spirits incorporated in immortal bodies, with all the functions and attributes of our being developed, sanctified, refined, and in perfect control. (See Heb. xii. 9; Job. xxxviii. 1—7; Gen. i. 27; John xx. 17; Col. i. 15; Heb. i. 3; Rev. iii. 14; 1 John iii. 2; Phil. iii. 21; Rev. iii. 21.)

In the light of "Mormonism," we understand, in a limited degree, something concerning God by studying ourselves. To know God, we must know ourselves. All the personal attributes which are ascribed to God by inspired men we find in ourselves, in an imperfect, undeveloped state. But "Mormonism" does not detract from the remotest degree from the potency and majesty of the Supreme Being. It does not present the Almighty to our view in a degrading light. On the contrary, it exhibits his glorious perfections and infinite power in the most sacred and love-inspiring manner. It does not tend to debase God to the level of man, but to exalt man to the perfections of God.

It leads mankind to the reception of the first principle of true religion, by showing them, as far as they can comprehend it with newly-opened minds, something concerning the Author of their being,—thus creating in them a lively faith, and showing them that He is their Father, drawing them nigh unto Him, and leading them

to look to Him for light and truth, for laws and precepts, the reception and practice of which will purify them and prepare them for his presence.

It has come direct from God himself for the salvation of his children, revealing their glorious origin, and the still more glorious future that awaits them, if they prepare for it, showing them how to become cleansed from the filthiness of the past, and how to act every day and in every position so as to develop the germs of divinity within them, to control and put to its proper use every power and attribute of their existence, and how to deport themselves one with another, that each may be a help, a strength, and a comfort to his brother, and opening up a direct communication between each son and daughter of God and their Father in heaven.

By this intercourse with Deity, the people of the earth may advance from faith to knowledge; they can learn the ways of God with certainty, walking in the light of the spirit of revelation; and, by practising what they learn, they will approximate towards his full image and perfections.

Men will become like God, not by some supernatural and sudden change, either in this world or another, but by the natural development of the divinity within them. Time, circumstances, and the necessary intelligence are all that are required. The time is given to all, the circumstances are continually transpiring around us, and the intelligence is free to every one who will seek after it. God alone can impart it, and he will be inquired of. He will only convey it in his own way, because he knows that his way is the best. Therefore all men must become humble and draw near unto the Lord; they must practise *His* religion, and cast aside all others; they must direct the entire energies of their souls according to his regulations.

If they do this, then they will have great joy in all their works; they will understand the designs of the Father in relation to the human family; they will see his wisdom displayed in all the various positions in which he has placed them; they will comprehend how he overrules and controls every event without destroying or curtailing the free agency of man; they will discover a benefit resulting even from the very

things which they before accounted as the greatest evils that could befall them; they will behold in their daily life and varied associations opportunities afforded them of cultivating those Godlike attributes which they feel growing within them, and the perfect exercise of which they so much admire and adore in the Great Eternal.

And though they will experience many failures, discover in themselves glaring deficiencies, and find that a continual warfare has to be kept up within their own bosoms, yet a rich glow of joy will animate their hearts when they reflect that their Elder Brother, who was "tempted in all points" as they are, has overcome and entered into his glory, and realize that they are gradually advancing on the same road, and making sure progress and certain improvement.

If all mankind could be brought to understand and believe that they are sons and daughters of God, that they are all one family, that their interests are really identical, and that they are in a state of probation to manifest their fitness for exaltation or debasement in a future state, and if they would humble themselves and consent to be taught of God, what a mighty change would speedily take place in the world! Strife would begin to cease, enmity to depart, and falsehood to die; justice, mercy, love, and concord would put forth their buds, and their blossoms would be a sweet-smelling savour unto the Lord.

O ye sons of men, think upon the noble qualities and powers of the "better part" of your nature! What are they? Whence come they? They are the fruits

of the seed of Deity. They have descended to you from the loins of the Holy One. Ye are the sons of God—children of the Most High sent to a school of trial. Learn well your lessons. Let the holy aspirations and sacred impulses of your heaven-born spirits have room for their development. Conquer every earthly, debasing inclination. "That which is of the earth is earthy," and leads downward; that which is of the heavens is God-born, and draws back to its source. Which shall gain the ascendancy? Overcome your earthly body, and you shall raise it to the sphere of immortality, the birthplace of the soul.

Gaze around on the works of the Father, contemplate his greatness in the wonders of the universe, examine the structure of this revolving globe, go down into the ocean's briny depths, soar aloft into the firmament, watch the overwhelming multitude of glittering worlds that move in silent sublimity in the midst of the unbounded expanse, and realizing that thou art a son of Him who created far more than what thou beholdest, say, canst thou stoop to the mean, paltry acts which unthinking mortals around thee practise every day? No! Press onward to the glory of the Father. Do good and refuse the evil. Learn well thy part below, and in the family mansions above thine education shall be perfected, and with eternity, unbounded space, and an infinitude of matters amidst which to exercise thy immortal powers, the prospect is before thee of becoming, in power, in majesty, and in dominion, like the Almighty Father our Eternal God.

HISTORY OF JOSEPH SMITH.

(Continued from page 167.)

[March, 1844.]

Also M. G. Eaton made affidavit as follows:—

"State of Illinois, }
Hancock County, } ss.

Personally appeared before me, Daniel H. Wells, an acting Justice of the Peace, in and for the said county, M. G. Eaton, who being duly sworn according to law, de-

posed and saith that on or about the fifteenth day of March, A.D., 1844, Joseph H. Jackson came to me several times and requested me to go on the hill with him. I finally consented and went with him to the Keystone Store, in the city of Nauvoo. Dr. Foster and one of the Higbees (I think Chancey L. Higbee) were in the store. The said Joseph H. Jackson, together with the said R. D. Foster and said Higbee, went into the back room of the store. They

appeared to enter into private council. Soon after they went into the said room, the said Joseph H. Jackson invited me into the room where they were then sitting. I immediately complied.

Soon after I went in, the said Higbee commenced talking about the spiritual wife system. He said he had no doubt but some of the Elders had ten or twelve apiece. He said they married them, whether the females were willing or not; and they did it by recording the marriage in a large book, which book was sealed up after the record was made, and was not to be opened for a long time,—probably not till many of the husbands of those who were thus married were dead. They would then open the book and break the seals in the presence of those females, and when they saw their names recorded in that book they would believe that the doctrine was true and they must submit. He said this book was kept at Mr. Hyrum Smith's. I asked the Chancery L. Higbee * * * * *

[Here follows some expressions too indecent for insertion.]

The aforesaid R. D. Foster then asked me what I would think, if, during my absence from home, a carriage should drive up to my house, a person alight, and the carriage then drive off again; this person should then go into my house and begin to tell my wife a great many things against me to prejudice her mind against me, and use every possible means to do this, and finally would introduce and preach the spiritual wife doctrine to her, and make an attempt to seduce her; and further, this person should sit down to dine with my wife, bless the victuals, &c.; and while they were thus engaged I should come home and find them thus associated, this person should rise up and say, 'How do you do?' and bless me in a very polite manner, &c.; and also if, upon these appearances, I should feel jealous that something was wrong, and when the person was gone I would ask my wife what had been the conversation between her and this person, but she would refuse to tell me; I then draw a pistol and present it to her head and threaten to shoot her if she did not tell me all, but she would still refuse: I then would give her a double-barrelled pistol, and say to her, 'Defend yourself; for if you don't tell me, either you or I would shoot.' she would then faint away through fear and excitement, and when she came to again, she would begin and tell how this person had been trying to poison your wife's mind against you, and, by preaching the spiritual wife system to her, had endeavoured to seduce her. I replied, I should think he was a rascal: but who has had such a trial as that? The said R. D. Foster answered

that he was the man who had had that trial, and who had been thus abused.

The said Dr. Foster, Higbee, and Joseph H. Jackson then remarked that they were about to hold a secret meeting to oppose and try to put a stop to such things. The said Joseph H. Jackson also said that if any person undertook to arrest him, he should begin to cut them.

The said R. D. Foster further said he was afraid of his life, and dared not be out at nights.

The said Higbee said he had not a doubt but there had been men killed in Missouri who had secrets that they were afraid they would divulge. He said he was afraid of his life.

The said Jackson further said he should not be surprised if there should be a real muss and an insurrection in the city in less than two months; and that if a disturbance should take place, the Carthaginians and others would come and help them.

He mentioned some names of persons who would come from Carthage, which names I do not remember. The same day, when in Mr. Loomis' room, I heard the said Jackson say that the Laws were ready to enter into a secret conspiracy, tooth and nails.

The said Higbee also said, while at the Keystone Store, that if ever he was brought before the Mayor's Court again, and the Mayor told him to hold his tongue, he should get up and tell him he had a right to speak, and should do so; and then if any man attempted to put him out of court, he would shoot him through. And further this deponent saith not.

M. G. EATON.

Sworn to and subscribed before me, this 27th day of March, A.D. 1844.

L. S.

DANIEL H. WELLS, J. P.

This evening, Dr. Reynolds, of Iowa City, lectured on astronomy in the Assembly Room.

Thursday, 28th. Dull day, drizzling rain, cold N.E. wind.

Transferred the trial of Ianthus Rolfe to Aaron Johnson, J. P.

This afternoon, had the Assembly Room and Office plastered where the same had been knocked off, &c.

Friday, 29th. Night boisterous: about eight, a.m., hail-storm, N.E. wind, nipping frost; frost, hail, and strong wind all day.

Spent the day at home.

Saturday, 30th. This morning I heard there was some disturbance on the hill;

rode up and found it reported that a robbery had been committed at the Keystone Store, kept by Mr. Rollason, of some \$400 or \$500 and some goods, and they were suspicious of a certain black man. I issued a search-warrant and returned to my office, where I found the black man, — Chism, with his back lacerated from his shoulders to his hips, with twenty or more lashes. My clerk, Dr. Richards, kept him secreted, and called Aaron Johnson, a Justice of the Peace, who issued a warrant for —, a Missourian, who had boarded at my house a few days, and on testimony fined him \$5 and costs for whipping — Chism. One Easton, a witness, said he could not testify without implicating himself, and he was apprehended and held in custody. W. H. J. Marr, Esq., refused to testify, because he was counsel.

I got prepared a Memorial to his Excellency John Tyler, the President of the United States, embodying in it the same sentiments as are in my Petition to the Senate and House of Representatives of the United States, dated 26th March, 1844, asking the privilege of raising 100,000 men to extend protection to persons wishing to settle Oregon and other portions of the Territory of the United States, and extend protection to the people in Texas.

Sabbath, 31st. Cold, fine day.

At home this morning until nine, when I went over to my reading-room, again heard read and signed my Memorial to Congress for the privilege of raising

100,000 volunteers to protect Texas, Oregon, &c., dated 26th instant; and also a Memorial to the President for the same purpose, if the other fail.

Also signed an introductory letter to Elder Orson Hyde, who is going to carry the memorials to Washington, as follows:—

"City of Nauvoo, Illinois,
March 30, 1844.

To whom it may concern. We, the Mayor and Recorder of said city, do certify that Orson Hyde, Esq., the bearer, a Councillor in the City Council of said city, is sent as our agent, by the authorities of said city, to transact such business as he may deem expedient and beneficial for the party whom he represents; and as such agent and gentleman of principle and character, he by us is recommended to the due consideration of all the executive officers of the Government, both houses of Congress, and gentlemen generally of the United States.

{
Corporation
Seal.
}

In witness whereof, we have hereunto set our hands and affixed the seal of said corporation at the time and place aforesaid.

JOSEPH SMITH, Mayor.

WILLARD RICHARDS, Recorder."

About this time, brother Alexander Mills, one of the police, informed me that Chancey L. Higbee drew a pistol on him the night before, and threatened to shoot him. I instructed him to make complaint to Esquire Wells, and have him apprehended.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Show development of part to present
SATURDAY, MARCH 23, 1861.

A GIFT MORE VALUABLE AND EFFECTIVE THAN RICHES.—Faith, says the Apostle, is the substance (assurance) of things hoped for, the evidence of things not seen. This principle is one that we, Latter-day Saints, are fond of talking about. Nothing is more common in our testimony meetings than for the Saints to exhort one another to "earnestly contend for the faith which was once delivered to the Saints." To the lack of this faith we attribute the present condition of the so-called Christian bodies, destitute of the spirit of revelation, the ministering of angels, and all those gifts and blessings peculiar to the Gospel in primitive days, and split up into numberless sects and parties. To the revival and presence of this faith in the

midst of the Church we ascribe the many favours and distinguished blessings and gifts which we, as a people, enjoy. But though there is much greater faith in the midst of the Branches of the Church in this Mission than is found in the world, and the Saints approximate more nearly to the ancients on this point than any other people, yet they are not so far advanced as they might be. They have much to learn in relation to this principle, and they are in the right school to obtain such knowledge, if they will be faithful.

The experience of the past thirty years has brought the body of the Church in Zion into the possession and enjoyment of a considerable portion of that faith which was once obtained by the Saints. The circumstances they have been called to pass through have developed this principle. Not only has its development produced an increase of the gifts and power of the Spirit and the knowledge of the things of God, but it has enabled them to accomplish works such as none but a people of great faith would attempt. Their faith has exhibited itself in theory, but it has been more strikingly illustrated in the practical results which have been brought to pass by its operation. The nature of this Latter-day Work demands that this should be the case. It demands that those who are engaged in it should be capable, by faith, of performing the mightiest works and bringing about the greatest practical results. The entire history of the Church in these days sustains the truth of this idea. Step by step has the Church been led by the Lord through the most difficult circumstances—circumstances which have called for the exercise of the greatest obtainable faith, the surmounting of one difficulty being the training needed to afford the necessary strength to cope with the next. Though the riches of the earth have been His to bestow, he has withheld riches from his people when they might, in many instances, with them, have accomplished what he required, that he might train them in the exercise of a faith which would make them more like himself. He could have converted the riches of the earth to the building up of his work in these days; but this would not have called for the exercise of faith on the part of those engaged in that work. He wished the work to be built up, but he required a people trained in the exercise of faith as much as he did the work: they both had to grow up together.

The Saints in these lands can look at their brethren across the great ocean, trace the path they have trod, and contemplate the works they have performed by faith, without apparent means, and calculate upon following in their footsteps. Many of their labours have been attempted when they had nothing to encourage them but an assurance of things hoped for, and an evidence of things not seen. Indeed, all the prominent actions which the history of our people abound in have been accomplished upon this principle. The Lord has made promises, and they have put their trust in them, hazarding their lives, in many instances, upon their fulfilment. Of course they were not required to go to such lengths as this at first. They had repeated opportunities afforded them of testing the truth of his promises and of cultivating their own faith, until they could go forward without a doubt and perform whatever might be required of them. That faith is more powerful than riches, and will accomplish what riches will not, they have proved, like the ancient servants of God, to their own satisfaction. Riches would never have brought the Church to the position which she at present occupies; neither would they sustain her in her present position, much less cause her to advance to the position which she must eventually assume.

When God called his people to take their journey westward to a land which he

should designate, they were poor and destitute of many things which seemed absolutely necessary to enable them to obey the counsel. Had they not had an assurance that the things they needed would have been furnished them, or that they would be sustained without them, they would scarcely have undertaken to obey. But they had the assurance of things hoped for, the evidence of things not seen. Difficulties beset their pathway every step of the journey; but, though poor in this world's goods, they were rich in faith. God had commanded, and they willingly obeyed. No danger could appal them, for they knew that "the Lord giveth no commandments unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them." The treacherous and lurking savage, the trackless and desert wilderness, and the uncertainty and privations of a new country, with a reasonable prospect of starvation, had no terrors for them. With unyielding faith they clung to the commandment, determined that no obstacle should interpose to prevent their fulfilling it. And they did fulfil it. Volumes might be filled with the instances in which faith triumphed over apparently insuperable obstacles during the time of our exodus. Single individuals and whole families made the journey, and they scarcely knew how.

We desire to exhort our brethren and sisters throughout this Mission to earnestly contend for the faith which was not only delivered aforetime to the Saints, but is again enjoyed by the Saints now on the earth. If they can get possession of this faith, they will not listlessly fold their arms and wait ten, fifteen, or twenty years in this country for an opportunity to emigrate. But they will feel the importance of the commandment, and the necessity of its being obeyed will be ever present with them, and with constant prayer and tireless efforts they will exert themselves until they accomplish their desires. We know that to many it seems almost impossible to do anything towards emigrating. They feel that they are wretchedly poor, and, in looking around them, they see not the slightest glimmer of hope. But where there is faith, there always is hope. Faith opens a prospect of deliverance to the most hopeless. Despair has no depths for the humble faithful Saint that faith does not lighten up and point out a way of deliverance from. Escape may seem difficult, but it will not be so much so as to discourage the Saint who has faith. Faith has this peculiarity—it gives its possessor eyes to see the accomplishment of that which it is right for him to attempt, and which he cannot see naturally: it also gives him the greatest confidence that he will successfully terminate that which it prompts him to undertake; and if he retains it, he will accomplish it, because his exertions or works will be commensurate with his faith. Faith without works is dead.

If the Saints in this Mission would all seek earnestly for this faith, and, instead of waiting for somebody to come along and give them a lift before they made any exertion themselves, would go to as though the Lord and themselves were all that could do anything, there would be a mighty ingathering to Zion, and that before a long time would elapse. If all took this course, they would not think it absolutely essential to accumulate a few years' clothing before they started; but we are of the opinion that if they had a change they would be satisfied, and they would not stop long even for that. We wish to remind the Saints that if they keep all the commandments of the Lord, so far as they may be acquainted with them, it is their privilege to go before Him, in the name of Jesus, in faith, and ask him for what they want; and, if they comply with his requirements, the Lord is bound by his own word, which cannot fail, to bestow upon them that which they thus supplicate him for.

MOVEMENTS OF PRESIDENTS LYMAN AND RICH.—Presidents Amasa M. Lyman and Charles C. Rich left Liverpool for Scotland on Thursday, the 7th instant, for the purpose of meeting in conference with the Priesthood and Saints in that District. Under date of the 11th they write:—

"We met the Glasgow Conference yesterday in the Trongate Hall, and had a full attendance. A most excellent spirit prevailed, and the representations of the three Conferences composing the Scottish District were most cheering.

President John Reed represented Glasgow Conference, having 747 members; increase during the past year, 70; eight cut off; general prospects for future increase brightening. At present but two Travelling Elders in the Conference. Elder John Tobin has been travelling generally in both Glasgow and Edinburgh Conferences.

The Edinburgh Conference was represented by President E. L. T. Harrison, who reports an increase of 100 during the year, and but two excommunicated, and good prospects for the future. The numbers in the Conference are 400, and now but one travelling Elder.

The Dundee Conference, represented by Elder Charles Turner, increased thirty during the year, and four were cut off. Prospects good for the future increase and spread of the work. Elder Turner is released to go home to Zion.

President Reed was released to go to Zion, and Elder Robert Sands was appointed to preside over Glasgow Conference. District President David M. Stuart is labouring generally, and with good effect, through his District.

Our health is better than when we left you, and we hope the like blessings may have been with yourself and household. Ever praying for your prosperity in the good work of our Master, we subscribe ourselves your brethren in the Gospel,

AMASA M. LYMAN.
CHARLES C. RICH."

PHILOSOPHY OF HAPPINESS.

BY ELDER HENRY WHITTALL.

All men desire and seek after happiness. Whatever may be their position in life, their rank in society, or their caste of character,—whether high or low, rich or poor, wise or ignorant, moral or immoral, pious or impious, religious or irreligious, they are equally seekers after happiness, or what they regard as happiness. All sentient beings, from the proud monarch on his glittering throne down to the lowliest peasant in his hut, however widely they may differ in other respects, are much alike in this—namely, a constant desire and unceasing search for what they deem happiness. Where the difference lies is in the particular *kind* of happiness that is sought, and in the particular *mode* of seeking it.

And what is happiness?

It is a term which may be variously defined, according to the particular point from which it is viewed. But perhaps the broadest definition of it that can be

given is—*The enjoyment of what is deemed good.*

It is undoubtedly true that what one person, under some circumstances, and with his peculiar tastes and desires, might regard as a great good, another person, under other circumstances, and with other tastes and desires predominant, might not regard as a good at all. Just so true is it that what will render one person happy will produce no such effect upon another; and indeed, what will, under certain circumstances, contribute to one man's happiness, may not, under other circumstances, have any such tendency, but perhaps the very opposite. "The same cause" will not always "produce the same effect." To make the adage a truism, it requires to be supplemented by the following conditional member—"under the same circumstances."

GOOD and EVIL (like high and low, large and small, &c.,) are *relative terms*,

expressive of ideas of things that are *relatively* different in character. *Absolute* good or evil (like absolute happiness or misery,) is an impossibility. *Good*, as such, cannot exist without *evil*; nor can *evil*, as such, exist without good; for that which is designated "good" is deemed such only in comparison with something else that is deemed *relatively evil*; and that which is designated "evil" is deemed such only in comparison with something else that is deemed *relatively good*. And again: Neither good nor evil, *as such*, can exist independently of *sentient* beings, who alone erect the standards of comparison, and by whom everything that is capable of qualification is deemed either good or evil when compared with its opposite.

And what is *good*?

So far as concerns the influence or bearing which good or evil has upon man's personal happiness, we may set down this as an axiom:—Whatever a man most desires, and most ardently seeks to obtain, as answering best the requirements of his nature, is *to him* the greatest known *good*; while, on the other hand, that which he most dislikes and most earnestly seeks to avoid, as being most diverse to the requirements of his nature, is *to him* the greatest known *evil*: that is to say, such is so regarded by him. Consequently, the possession of this desired and sought-for good yields to him the greatest conceivable happiness; while, on the other hand, the non-possession of that most desired good, or the experience of that most dreaded evil, inflicts upon him the greatest conceivable misery.

The satisfactory supply of man's wants, then, by the gratification of his desires, makes up his sum of happiness; while the non-gratification of them, or, in other words, the unsupplied *WANT* itself, is *evil*. Whatever man's natural wants may be, he instinctively desires and seeks to gratify or supply them; and if he succeeds, happiness (of its kind) is the result: but, on the contrary, if those desires are *not* gratified—if the want that gave rise to them remains unsupplied or unsatisfied, the man naturally becomes unhappy, or miserable.

It is true that men oftentimes acquire, by disorderly habits, artificial or *unnatural* wants, as in the case of the glutton, the drunkard, &c. The resulting happiness (of its kind) is consequently abnormal in its character. The principle is, however, the same.

Want, then, is evil; and evil produces misery, or suffering. Gratification of desire, or the supply of want, is the sought-for good; and the possession of such good yields happiness. In other words, the avoidance or overcoming of the evil by the enjoyment of such good is happiness.

Again: Inasmuch as desire precedes gratification, and want precedes desire, it naturally follows that good cannot exist without its opposite, evil; and thus that happiness cannot exist without its opposite, suffering. Take away want, and there can be no desire, no gratification, and consequently no resulting happiness. Take away evil, and that which is good loses its relative character; for happiness, considered as the enjoyment of what is deemed good, is no more obtainable without evil, or suffering, than gratification is obtainable without desire, or desire without want.

As illustrations of this, take, for instance, the feelings and conditions of body known as hunger and thirst. That they are experienced as evils, alas, too many of earth's sons and daughters can testify. But, on the other hand, that they are *necessary* evils, is also evident from the fact that, without hunger and thirst, food would be neither desired nor sought, for the support of nature; and man would, consequently, soon cease to be.

And further: In proportion to the nature and extent of the want and desire will be the nature and extent of the sought-for gratification, so as to yield a corresponding full degree of happiness. The less or greater the want, and the less or greater the desire, the less or greater will be the gratification, or the *good* required to result in the sought-for happiness.

Lastly: "Mormonism," as a system of Gospel truth, answers to and is capable of satisfying *all* man's *highest* wants and necessities. It comprehends and circumscribes *all truth*, whether secular or spiritual—scientific or religious. *All* truth is divine, and all is comprised in what the world narrowly calls "Mormonism." By it, man's intellect, however gigantic,—his soul, however mighty and noble, may be fed and strengthened and increased in its eternally-growing powers and capabilities. By it, the loftiest aspirations of his nature can be satisfied, and his highest conceptions of happiness be fully realized.

CORRESPONDENCE.

AMERICA.

New York, Feb. 8, 1861.

President George Q. Cannon.

Dear Brother,—We improve the first opportunity to communicate with you, knowing that you will be anxious to hear from us. We arrived in New York the first day of February. The passage was rather a rough one. We encountered a very severe gale on Sunday, the 27th Jan., which ended after sundown on Monday. It was indeed terrific. The good vessel shipped seas over the top of her wheel-house; her deck was washed the whole length, and everything inside and outside was in commotion. We both were taken seasick on the Sunday after we sailed, and from that time until we landed we were alternately hallooing New Y-o-o-r-k, until we got so much in the habit of it, that we have continued it since we came ashore! We are now beginning to feel better. On our arrival we found brothers Pratt and Snow here, who had just arrived,—brother Pratt from Boston, and brother Snow from Washington. Both are well and feeling fine. We met with the Saints last Sunday in Williamsburgh. They were glad to see us. Many of them we knew. There were a few strangers out to hear us, and all felt well.

We remain your brethren in the Gospel,

N. V. JONES,
JACOB GATES.

[The above should have appeared sooner, but has been mislaid.—ED. M. S.]

SCANDINAVIAN MISSION.

Copenhagen, March 3, 1861.

Presidents Lyman and Rich.

Dear Brothers,—The time since I saw you has passed very agreeably, yet swiftly away. We are now ushered into another spring, with all its cares, labours, and responsibilities. The emigration business is now coming in daily, which, with other labours and duties, occupies my time to good advantage. Our emigration will be larger this year than last, if there be no impediment. There is no lack of spirit to gather out of this land (I mean among the Saints). We are not under the ne-

cessity of preaching the gathering, for as soon as any of the Saints can obtain sufficient means to take them to America, they want to go. Their desire is great to gather to Zion. It is extremely hard here for the labouring class, as it is difficult to obtain employment at all times; and when obtained, it is but poorly compensated. From present appearances, the prospect in the future is not very flattering. In case there should be war here, public improvements, building, &c., will stop, which will throw many mechanics out of employment.

As regards the prospect for the spread of the Gospel in this land, it never was better than at the present time. The spirit of inquiry is quite prevalent. Our meetings, as a general thing, are well attended by strangers. As far as I have received reports from the Conferences for the last quarter, they represent the people, together with the authorities, as a general thing, humane; and the prospect is good. During the last quarter many have been baptized, notwithstanding the cold weather. In the Copenhagen Conference there have been 74 baptized, and in Venjysse 61. I mention those, as I consider the number unusually large for this country, all things considered.

The Missionaries here who are from Zion are all well and doing well, as far as I know. Brother Beeström has travelled very extensively in Sweden during the winter. Two weeks ago he was at the Gotheborg Conference. Next Friday I expect to meet him at Malmö, where there will be a Conference: it will be held in the night.

Brothers Liljenquist and Jesse N. Smith are now at Aalborg, where there is a Conference meeting to-day. Brothers C. A. Madsen and A. Christensen will be there. Brothers Lund and Cluff are out in Sealand. Brother Brown is in Fredericia, H. C. Hansen in Lolland, and S. Christophersen in Aarhus. Brother Johnson, who was one of the last that came, is now President of Fredericia Conference. The brothers Dorius were well, and give a flattering account of the work in Norway. They say there has been right good life there ever since you were there.

Brothers Smith and Cluff are making great progress in the language: they will probably soon be far ahead of me in the language.

You will recollect that when we were in Stockholm there were two Elders appointed on a mission to Gotland—a little island in the Baltic which I showed you. They have succeeded in opening the work there. From last accounts, they had baptized four.

Brother Poulsen succeeds brother Wilhelmensen in the presidency of Copenhagen Conference. There will be seven or eight Conference Presidents who will emigrate this spring: their places are already supplied. We have many labourers in the field, yet there is plenty to do, and room for more.

I often think of the brethren who were my companions in travel over the Plains, and have them in remembrance in my daily supplications, as well as all the faithful Saints of God throughout the earth. I feel interested in the news from America. I want to see fulfilled the words of the Prophets concerning the inhabitants of that land.

May the Lord bless you abundantly in your high and holy callings, is the desire of your servant in the cause of truth,

JOHN VAN COTT.

FRANCE.

Paris, March 4, 1861.

President George Q. Cannon.

Dear Brother,—Since my last, 14th February, several houses in Paris have thrown open their doors to "Mormonism." My writings being nearly over, I am making my best exertions to gain some precious and important souls to the kingdom of God. I hope and trust that the present year will prove more favourable than the last to the cause of truth in my native land. The French Catholic bishops and priests are mad against the present government. Things are assuming a gloomy turn in French political affairs: the eyes of everybody are looking at Rome.

Dear brother Cannon, my present mission is a hard one; but I am making the best I can of it. My faith is still stronger than my health. May the Lord prosper you and your family, is the prayer of your faithful brother in the Gospel,

LOUIS A. BERTRAND.

JERSEY.

St. Heli rs, March 5, 1861.

President George Q. Cannon.

Dear Brother,—I drop these few lines to inform you that we are rejoicing much under the influence of a spirit of improvement, which is steadily increasing amongst the Saints.

Realizing that "example goes further than precept," myself and my brethren connected with me in this Conference have harmonized our feelings together, and in so doing have felt and realized a greater portion of the Spirit of the Lord, which has produced similar effects amongst the Saints.

We feel to thank our Heavenly Father that this is the case with us; and although we have no very great increase to report in our numbers, yet we feel that the Lord is with us, and that the few Saints who compose this Conference are increasing in the knowledge and practice of the truth.

Last Sunday was with us a day of real enjoyment, the Saints from St. Heli rs and Gorey Branches met and partook together of the sacrament; and I can truly say, that this was the best day we have had since I have been on this island. We had felt for some time to teach the Saints in the spirit of the instructions given in the *Star* on partaking of the sacrament, and were much rejoiced and comforted to read them, it being a testimony to us that the same spirit that was with our brethren at head-quarters was with us here.

Brothers De la Mare and Henriod join with me in love to you, Elders Lyman and Rich, and all the Valley brethren.

Your brother in the Gospel,

MARK BARNES.

ENGLAND.

Luton, Bedfordshire, March 7, 1861.

President George Q. Cannon.

Dear Brother,—I improve the present opportunity of addressing a few lines to you relative to our movements in this Conference.

On receiving my letter of appointment calling me to preside over the Bedfordshire Conference, I immediately left the Norwich Conference, where I had been labouring for a short time, and repaired

to my new field of labour. On my arrival at Bedford, I met with Elder E. H. Blackburn, President of this District, and Elder Joseph Silver, the former President of this Conference; from whom I met with a most cordial welcome. Elder Silver transferred the books of the Conference over to me, and at the same time gave me much information relative to business matters. For the first two weeks after my arrival, I had the pleasure of travelling with President Blackburn and Elder William Bramall. We then parted, they going to another part of the Conference.

The Bedfordshire Conference at present numbers about 500 members. There are fifteen Branches, and they extend into six different counties. The Conference is divided into four Districts, a Travelling Elder presiding over each one. The Branches are from ten to twenty-five miles apart; so you see we have our share of travelling on foot, as well as others.

During the last four weeks, I have, in connection with Elder Joseph Silver, visited nearly every Branch in the Conference. I find that there is a good feeling existing in the minds of the Saints. Wherever we have been, we have met with a hearty welcome from those who are in the Church and those who are not. Our halls have been crowded to overflowing, and many strangers have attended our meetings, and have listened with marked attention. Some have come forward and obeyed the Gospel, and many more are investigating the doctrines. I consider that the prospect for doing a good work in this part is at present very flattering. We held a District meeting at Hemel Hempstead on Sunday last. Our chapel was crowded, and in the evening some 150 had to stay outside, not being able to get in. The next day several gave in their names for baptism. Last night we held a meeting at a village called Kensworth, and baptized three. So it is, more or less, throughout the Conference. Many who

have been in the Church once, and who have stepped on one side for a little season, are coming back again to the fold. They have learned by bitter experience that the "way of the transgressor is hard." They are now rejoicing once more in the truth, and I hope and pray that they will do right from this time forth and seek after and cherish the good Spirit of our God, that they may, with the faithful, be saved in the day of the Lord Jesus.

I am happy to say that the Saints comprising this Conference are feeling first rate. They are a good people, and are on hand to do anything that is required of them. Wherever I have been, they have treated me with the utmost kindness. They are striving to keep the commandments of God and to assist in rolling the work forth. The Travelling Elders are united with Elder Blackburn and myself, and are willing to carry out our counsels. They are men who have the work of God at heart and are striving to do the people good.

Since I have been in this part, my health has been very good. Travelling from ten to twenty-five miles a day and preaching several nights in the week agrees with me first rate, not only *temporally*, but *spiritually*. I do rejoice in the work of God; and if I know my own heart, I have but one desire, and that is, to do all that I can for the rolling of it forth in the sphere which I am at present called to act in.

I have been canvassing for the *Star*. I want to have that circulated more than it is. This I shall accomplish in time. That part of my preaching comes perfectly natural to me, and I often feel "the old times come over me again."

Remember me kindly to brothers Lyman and Rich, and the brethren associated with you, and believe me, as ever, your fellow-labourer in the cause of truth,

JOSEPH BULL.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The Archbishop of Canterbury appointed the 13th inst. to receive an address on the subject of the Oxford "Essays and Reviews," signed by upwards of 6,000 clergymen. During the week meetings of the Archbishops and Bishops of both provinces were held, to determine upon some course of action against the